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Niigata News Letter.

Although so far from the great centers, life in Niigata still continues to be strenuous. One big series of meetings is scarcely over, before plans for some new enterprise are brought forward, calling for the help and coöperation of the missionary.

Early in April President Harada made his first visit to Niigata, accompanied by Pastor Takeda. Two evening meetings, as well as an afternoon woman's meeting, brought out good audiences. The main feature of his visit was a banquet in a large, foreign restaurant, the patrons being the mayor and other leading citizens. A unique feature of the occasion was the presence of nearly twenty ladies, who occupied one end of the long table, at which about sixty men were seated. It is an unheard of thing in Niigata, for women to appear at such an affair, and we hope this may establish a precedent for the future. Pres. Harada gave a splendid address on the "Mission of the Christian School." All who attended these meetings felt the splendid personality of this Christian educator, as well as the power of the gospel message. Such thoughtful, dignified addresses are apt to make deeper impressions and do more lasting good here in Niigata, than some of the more aggressive evangelistic efforts.

The city has had its attention especially directed to the church, through the medium of two concerts held on two successive nights, in a large downtown theater. A concert, pure and simple, is seldom heard in Niigata. In order to bring out the crowd, the ever-present

geisha must be brought onto the program, and moving pictures, too, must add their fascination. In addition to the lucrative side of it, the real purpose in giving this concert was to give the public a high class concert, with no objectionable side attractions. Three musicians from the Ueno Music School were engaged, and the missionary wife and mother must needs put her pride in her pocket, and pose as the star pianist, incidentally loaning her piano for the occasion. Through the faithful work of the church members, and others, in selling tickets, the affair was a great success financially, about 230 *yen* being the net profit. This money is to be given not only to the work of the Niigata Church, but the Okayama Orphanage, the Belgian sufferers, a local institution for defective children, and the Japan Home Missionary Society are to share in the benefit.

The coming of the Bridgmans to Niigata was not only a wonderful experience for the members of the station, but was a blessing to many of the Niigata Christians. The church ladies listened most eagerly to a fascinating talk on Zulu women. In spite of her loyalty to the land of her birth and her joy in returning again to her beloved Japan, Mrs. Bridgman made her hearers feel that her heart was in Africa, and her greatest joy in bringing light and hope into the darkened lives of its women. In Gosen, too, the Church Women's Society greatly appreciated a similar talk.

The long talked of plans for starting new Sunday-schools are beginning to be carried out through the coming of a trained Sunday-school worker. The new station helper and evangelist, Mr. Miyake, who has just graduated from the Dōshisha theological seminary, has entered with enthusiasm on this special form of work, and seems to be especially fitted for it. Mr. Olds and Mr. Miyake have organized already four new Sunday-schools in different sections of the city, making eight schools in all, in that vicinity, for which they are personally responsible.

The long winter, with its deep snows and frequent storms, kept the missionary too much confined to his study, and with the coming of good weather, his time is largely spent in touring. The new mission lantern is doing good service. Meetings are being held in a large number of small towns and villages, where hundreds of people listen to Christian truth for the first time.

Three very impressive funeral services have been held in the church, so far this year. One was of a boy of only ten years, the child of Christian parents, whose beautiful life and character still live in the memory of many. Another was that of a young woman of 18 years, who, for nearly a year, had made a brave fight against tuberculosis. Her grandparents were early members of the Niigata Church, and as a child she attended Sunday-school. During her long illness she became more and more earnest, and was baptized a few weeks before her death. Her parents are not Christians, but have been so impressed by their daughter's faith and triumphant death, that they seem very near the Kingdom. Altho the father is a busy physician, since the daughter's death, both he and his wife have been regular church attendants. They have opened their house, too, for a week day Sunday-school for the children of their neighborhood.

Death came very suddenly to a Christian student in the Medical College. His heroic courage through terrible suffering, greatly impressed his classmates, and the members of the Y.M.C.A. hostel, of which he was a member. The funeral service was a memorable one, and must have deeply impressed the father and grandfather, from whose lives all the hope and joy had been taken in the loss of the son upon whom their hopes had centered. The pastor, deacons, Christians and non-Christian students, all gave touching testimonies to the noble character of him who had been taken. The better land seems very near to the earnest group of students who are left in the dormitory, and the inspiration and ex-

ample of the life of the one who is gone may do more for them than he could have done, if he had lived. There is a deep spirit of earnestness in the band of twenty, or more, Christian young men in this medical school, two of whom graduated this spring.

Opportunities for Christian work are opening up as never before in Niigata, and in all the province, and it is a great privilege to share in working for the coming of the Kingdom here.

(MRS.) GENEVIEVE DAVIS OLDS.

Experiences of a Domestic Science Teacher.

"Is it true that the Dōshisha Girls' School has gone to America?" asked a policeman at our backgate. In spite of our amusement, there was a truth in the thought which we, who are left behind at the school, have felt ever since we knew that Miss Denton had, at last, gone on her much talked of furlough. Can trying to fill a pair of shoes, much too large, put one in a tight place? I will admit it sounds rather paradoxical, but that is the interesting situation in which I find myself as Miss Denton's substitute. And having got there, Mr. Stanford wants me to record my sensations.

Coming back as a teacher to a school which I have known since earliest childhood, I naturally find it very different from my remembered picture. Only three of the old buildings are left, not one of the new brick and stucco buildings, of which we are rightly proud, were built at that time. Mrs. Hess has already described these, and told of our need for a music building. If you came to chapel every morning, and could hear the hush at the end of the service rudely broken by the crash of closing chairs, and the bang as they are piled at the sides of the room, to clear the floor for the gymnasium classes immediately following, you would join me in a plea for a place set aside for worship and prayer, which would call forth a reverent and

quiet reponse in the girls. For this we know Miss Denton is working, and we pray that some generous donors may be found, who realize the opportunity of helping in the work out here.

What do I teach? English and cooking! Are you going to echo the question I usually hear, "What do *you* know about cooking?" Amazement and incredulity I am used to, but as you know, it is usually the things which we do not feel ourselves prepared to do, that we are called upon out here to meet. But if you will come with me to our new Domestic Science building, with its big, sunny dining room, furnished in light-colored mission, through the butler's pantry, with its plentiful supply of Japanese dishes and lacquer ware, into the spacious kitchen, I'm sure you will agree with me, that in such a place one could not but be able to teach almost anything. Of course, sometimes strange dishes turn out as a surprise to us, but I often wonder how well we could do in Japanese cooking, with little, or no idea of even how the dish was to look when we were through.

Perhaps both girls and their teacher were a little staggered one noon, to receive word from the President that he would like us to serve a dinner for twenty-five trustees the following evening. As you all know, it is a very different thing to make and frost a cake, with the whole afternoon before one, to cooking and serving a seven course dinner, the only kind we thought suitable for our distinguished guests. Literally, we rolled up our sleeves and plunged in. Two weeks later, a similar request came again, this time the guests being the governor of Kyōto Fu, Prince and Princess Konoa and twenty members of the faculty. We took it as a subtle compliment, and having learned much in our first experience, we were able to do it much better and easier.

In the last two years, friends in America have often asked the question, "Are not the Japanese girls very different from us?" I always long to bring them out here to see the girls, for that would

be answer enough. Any doubts I may have had in my mind were quickly and forever dispelled in my first month here. I find the same enthusiasms, the same questions and longings, which characterized my own school days. I cannot see but that the girls are just as uproariously glad over their tennis victories as we were on like occasions, or just as sympathetic and ready to help as their sisters across the Pacific; also as radiant over "cuts" as any students the world over, as was very evident this morning as I announced my absence for three days. My own face reflected their joy, not because I was to have a holiday (though I must admit I'll not be very sorry for that), but that again Mission Meeting time has come. To any child of the Mission, I need not explain the thrills that still attend that magic week. Even growing up cannot rob me of that pleasure. So, all aboard for Arima!

(MISS) ALICE E. CARY.

Moved, Seconded, and Voted.

First, that when we have such a good mission meeting as we had at Arima this year, we love each other and the world so much better for it, that it is more than worth the sacrifice we make for it in our local work. We proved this, Mr. Chairman, by the large majority's staying through to the end of a six-day session, without apologizing for staying; altho, of course, when sixty-two adults and sixteen children of the mission family get together, with twelve choice guests, off and on, no one could want to do anything but stay!

Second, that the Mission loves the world none the less because it loves Japan more. "My father's farm is just below the center of the sky," said a little boy that Dr. Pettie told us of. So are all the Father's farms; and it was easy to drop an ardent discussion on estimates or mission policy, when half-past eleven

brought the time for the daily devotional session, and called our thoughts to the distant fields of the American Board. Said little Charlie Warren, the other day, "Papa, why did you pray such a little prayer? Did you pray all you knew?" It was remarkable how many links there were between us and China, India, Africa; and the Mission would not be praying "all it knew" unless it included these lands with that of its adoption. Nor was blood-stained Europe forgotten; for the unexpected visit of Mr. S. S. McClure, of McClure's Magazine, gave the much-prized opportunity to hear at first hand some of the facts collected by that experienced journalist, in European travels since the war began. Dr. Scudder, now of the Tokyo Union Church, but fresher from American soil than most of us, and Mr. Dunning, just back from furlough, gave glimpses of recent American thought; and exchange of news items from American letters and papers impressed so vividly the new spirit and purpose of the nation that there was even deeper meaning than usual in our prayers and songs for America at that Sunday night meeting in the dining-room.

Third, that this Mission has a history, and is proud of it. In two years we are to celebrate our semi-centennial, and a committee with Dr. Cary as expert, is already at work on a jubilee history of the Mission. Our old veteran, Dr. Taylor, now in Oberlin, was sent the mission's greetings on the occasion of his eightieth birthday. "Grandma Cary," with well-assumed toothlessness, entertained the annual social with reminiscences of the early days in Kobe and Okayama; while Mr. Moran on the same occasion gave a clog-dance, recalling to mind the classic cork-leg song, with which, in the olden time, Dr. Berry used to thrill our youthful backbones to the very marrow. The manual of the Mission Church, newly revised and printed, awakens tender memories of what that organization has meant in the lives of hundreds, and especially to the

mission children, to many of whom it afforded their only opportunity for church services in their English mother-tongue. There were twelve children this year taking part in the annual exercises of the Junior Christian Endeavor Society, under Miss Alice Cary's leadership; besides the three little ones that were baptized, Mary Bennett, Jerome Holmes, Jr., and the Mission's seven-weeks-old grand-daughter, Helen Cary. At the evening service there were memorial tributes for the veteran who had passed on during the year: in her unselfish devotion, her generosity, her tenacity of purpose, and her persistent hold on individuals, Miss Cobly has left the Mission a high ideal. [For details of recent Mission history, see the annual report in the next issue of MISSION NEWS].

Fourth, that the Mission has a future, even more glorious than its past. The urgency of the moral and spiritual needs of Japan at this critical period in its commercial development and colonial expansion constitutes a call to which the Mission cannot turn a deaf ear. The rising standard of popular education is making a demand that the government cannot at once supply, and sounds a trumpet-call to the enlargement and development of Christian schools for boys and girls. Thus, there sounds in our ears a summons for more missionaries to develop present work, and start new enterprises; and for more funds to employ Japanese workers, and to make possible wider distribution of literature, more evangelistic touring, and the development of institutional work not only from within the Mission, but also from without, sounds the appeals for this forward movement. Mr. Gleason, of the Osaka Y.M.C.A., presented to the Mission the need of that city for another man—nay, many more men—for intensive evangelistic work; and Mr. Maki-no, representing the *Kumi-ai* churches, expressed their desire that the Mission should not only fill its vacancies in Okayama and Sendai, but open up new sta-

tions. The day when *Kumi-ai* independence needed to be emphasized, he said, is past; and we are now in the period of coöperation between the *Kumi-ai* body and the Mission—a coöperation that should be strengthened and broadened. That the Mission is on the eve of a forward movement is shown by the fact that we had last year sixteen student missionaries, two of whom have completed the language course, and two more of whom will soon do so. These are all in preparation for filling the gaps in the Mission ranks, and pushing onward. In order, however, to plan this advance with the wise counsel and the hearty approval of the American Board, the Mission decided to ask the latter to send a deputation to Japan as soon as possible, to survey the field; and this deputation shall be prepared for by a preliminary deputation of two within the Mission. Dr. Rowland and Dr. Pedley will, previously to the arrival of the American Board deputation, visit each of our twelve stations, from Hokkaidō to Hyuga, and, in consultation with each station, will collect the material for a complete survey of our field and its needs. Thus may the progress of the Mission be guided by a systematic policy, perhaps partly new, certainly partly old, but to be formulated with a new definiteness and a new spirit of hope for achievement. The propelling power of it all, as Mr. Allechin told us in the annual sermon, shall be, as it ever has been, the personality of Jesus interpreting the Father and inspiring us, His followers, to labor and to conquer in His Name.

(MISS) CHARLOTTE B. DEFEST.

Matsuyama, as seen by the Visiting Member.

It has been a wonderful privilege these past eight months, to be here and watch the work going on; to hear the inside of problems and see how the tangled places are unraveled and beautifully woven into the perfect pattern.

You see I am not yet officially a missionary, and so I have not done much work, except help a little occasionally where I could, and it has been a splendid experience to sit quietly in the corner and see and hear. I have learned much this year, and I hope, when it is my turn to become a really, truly missionary, I may put into practice some of the lessons learned in these months of observation.

Where shall I begin to tell of my observations? To see the work father does, one must live at home, for he is occupied most of the time in his study, and rarely is he without a caller. Often there are three or four in at a time, either for a *sodan*, or just to call and get a word of cheer and comfort, that they are always sure to find. He also teaches one day a week at one of the *chugakkō* here, and in that way has gained an influence over the students and teachers, and has several different sets of Bible classes. The students come primarily for English, but the seed is sown, and some good will surely spring from it. The teachers seem intensely interested and often stay beyond the lesson hour to discuss their opinions. His experiences are probably similar to those of most missionaries, but to me he has been a source of inspiration, because of his never failing cheer and patience and love for even the most tiring of men.

Mother's work is varied, but none the less helpful. Once a month she opens her house for a cooking class, composed of women of the "upper classes." There is a large number on the roll, but we can never get many more than fifteen or twenty out at one time.* After the cooking is finished there is a talk given either by one of the pastors, or by some other invited speaker.

But mother's pride is her kindergarten, and well may she be proud of it. She has a beautiful, new building with three fine, large rooms, which can be opened into one large one, on special occasions. The tables and little chairs are all so new and clean, and the whole

place has such a bright, nice atmosphere, it is no wonder the children, are happy there. Forty-five children attend, and the day of the dedication of the building, when the little tots came dressed in their best, was a joyful day for all of them. The great handicap is that there is no trained kindergartner, and tho the two young teachers are doing a beautiful work, still a person of experience is very much needed. Mother goes over two or three times a week, and helps with suggestions to the teachers, and in the circle, to keep order among the children, and enjoys it all so much. She always has a bright word for every one, and the girls at the factory in the same yard as the kindergarten, call mother the "smiling faced lady."

She also has a fine, live Sunday-school held on Saturday afternoons, with about fifty or sixty in attendance. She has been at a great disadvantage this year, because of the leaving of so many of the workers, but by her undaunted zeal and determination and sympathetic interest she has kept things together in a remarkable way and is doing a splendid work.

Besides this she has two classes of young girls in English and gets a hold on them in that way, while her Bible woman gives them a Bible lesson and teaches them songs, so her influence is wide-spread, and all who come cannot help but feel her interest and desire to help.

Because Miss Parmelee lives over on the other side of the mountain, I have not been able to see much of her work. But about the first of May, while Mr. Thwing was here with his stirring talks, we had a couple of meetings in Miss Parmelee's home. She most cordially threw open her home to any and all, who cared to come, and the first night Mr. Thwing spoke to about fifty or sixty men and boys of the working class. They were all eagerness in drinking in the messages of good cheer, and the plea for reforming their evil habits. The second night was principally for children, and I should say over a hundred came, besides mothers and sisters. Mr. Thwing did a

lot of good in his stay here, I am sure. Just from these two glimpses into her work, I could see she had proven to the people that she is their friend and that she is a blessing to them, and to that whole neighborhood.

Miss Judson is as much wrapped up in her two schools as ever. The Girls' School has a fine number of girls and the Night School for working boys and girls, the pride of her heart, has also a good number enrolled. She is doing a wonderfully fine work in helping the young lives growing into manhood, and womanhood, and all those with whom she works, are filled with gratitude to her for her devotion and unselfishness.

Results may be slow in making their appearance, but a thoughtful word spoken and a kind deed done are not forgotten when they have back of them the love of Him for whom we are all working.

I could tell much more of the work done, but space does not permit, and I am thankful to have been given a chance to tell others a little of the unselfish work being done here. We cannot all of us be great lights, but it is fine to see those about us who are doing such telling work for Him. If we of the younger generation can follow in the footsteps of our elders, and catch a spark of the Divine fire as they have, even in little ways our lives will count as the little hymn says, "You in your small corner, and I in mine."

(MRS.) FLORENCE NEWELL BEAM.

Feelings and Impressions.

Note to Readers. I have a severe case of Japauphilia, contracted somewhere along a quarter of a century ago, which has constantly grown worse, until now, I am wholly infected with it. The case is a complicated one, having two distinct phases,—Hokkaidoen and Sapporonetsu. —Now I am free to tell you a few of the various things which have impressed me to such a great extent, on coming home, after more than eight years away.

Many people had kindly (?) warned me that on coming home, I would be disappointed in the size of things in general, and that I would find that I had been idealizing Japan while away,—but for all those prophecies, let me assure you that I have been disappointed in not *one* single thing. On the other hand, I find that what I remembered doesn't come up half way to what I actually find. I grant you there are many things which must be changed radically, and changed soon, but even those things are not as black as they used to be.

Just as a harmless pastime, I have been trying to gather some statistics and facts about the Primary Educational System of Japan. I have, it is true, visited only two city schools, but I have received reports from several country schools, and I have also had the privilege of hearing from three different principals, about some of the problems confronting the educators of Japan, at this time. I am also fortunate enuf to be able to count as my friends, two teachers who have helped me in finding out what I particularly wished to know. I have not gone into this interesting work enuf to attempt to draw any definite conclusions, but let me say that I have been deeply impressed with the fact, that not only the principals but the teachers are awake to the situation, and are trying their best to meet the present demands, altho many of them are not able, as yet, to apply their theories.

As to the middle schools, speaking from what little observation I have made, and not from any thoro study of all conditions, it seems to me, that we have here, the same problem which is confronting both primary and secondary education in the United States—that of the lack of trained teachers. The majority of middle school teachers are graduates of universities, some are even men who have been educated abroad, but they are often men who have had absolutely no training in the methods of teaching, and one even finds teachers who haven't had the first steps of child or adolescent psy-

chology. The necessity of having particular training before a teacher may hope to do himself, or his pupils, justice, is being brot out clearly, and the problem of getting trained teachers will be solved in the near future, I trust.

The system which now prevails in the middle schools is of necessity, perhaps, stereotyped, so that the students do not have the opportunity to develop their particular, or individual tendencies as fully as the students under some other systems. This has, of course, its advantages, as well as its disadvantages.

The problem of discipline is practically eliminated for the foreign teacher, so that he may put all his time and strength on his subject, without having his attention distracted. It makes one realize how much more one ought to do for the boys, and it makes one feel the responsibility which rests on him more than ever.

It seems to me that what we can do for the boys outside of the class room, is what they are going to remember longest, and I just wish so hard that I may be of even the slightest help to them.

It's grand to be home again among the old friends, and to be allowed to work for the *Chū Gakkō* boys of this country, and I am glad, proud, and, oh, so happy, to be in Japan.

(MISS) PAULINE ROWLAND.

A Child's Eye-View of the Mission.

Reposing on my desk is a copy of the "Outline Annals and Mission Roll," a pamphlet that reminds a mission child how little he and his folks have in common. The "Annals" fail to mention many of the most important things in Mission history, and disguise well known events like the "Depitation" under such terms as the "Visit of the Deputation." For all the years that I attended Mission "Meet'n" faithfully, the annals never mention a single meeting, or the all-important children's exercises held there,

or even what children each year joined the Mission Church. To be sure, there is a note of the erection of the Dōshisha Theological Hall ("Building") and the Kobe College Science and Music Halls, but no mention is made of an equally interesting building operation—that of rebuilding the Kobe College fence! Some day the real Mission Annals from the child's eye-view must be collected. To start your memories to work on material I will call back a few stray thoughts of the "times that was."

A "once waser" misses many things upon return. *Competo*, those star-shaped sugar candies, are, to-day, with Osaka bitters, a thing of the past. Picture post-cards have taken the place of the brilliant and popular trilogy color-prints of yore, which depicted four or five be-medaled Japanese soldiers, with one twist of the mustache, putting an army of "Chan Chan Bozu" to flight, or showing one Japanese gunboat heavily over-armed, with every gun at the instant of firing, upon a sea decorated with a dozen Chinese men-of-war, upended in the act of taking the last plunge. The great annual *matsuri* of Kyoto no longer, with nodding standards, progress to the drunken chorus of "Yai Sho Yai Sho," down Muromachi. Another old friend is missing: "The Japan Weekly Mail." It still exists, but no longer graces the mission table, with its front page devoted to news-briefs in stilted language, profusely sprinkled with "instant" and "ultimo," a style closely copied by budding journalists, as note the files of the "Cary News," or the "Kyoto Student." Eagle Brand condensed milk, along with "Top o'Can," butter, finds no place, at present, in mission larders. Even dear old Hiei Zan, from being the greatest summer playground Japan ever knew, now furnishes MISSION NEWS nothing but copy on Buddhist lore. Some day I want to take our editor up, and show him the spot where the Allechins' cow fell from the narrow path, the "picnic grounds" where Anna fell from a tree, the slide down to the Kobe College

"plateau," the site of the "man-of-war" where Forey and Roger fell through the deck during the greatest fight in history, the "recreation grounds," which all hands left crying once, because all wanted their own game played and no two agreed as to the same game, and the haunts where the maidenhair grew, the beefsteak plant, the cork tree, the jewel weed, and a thousand other of the best nooks ever.

Mr. Editor, did you know that Miss Searle never enjoyed having twenty to thirty Mission children climbing up and down the grass terrace in front of the Kobe College ladies' home? And yet, of all places in the world, that was the best in which to catch grasshoppers. Do you remember the fire escape at the back of the old Kobe College chapel? During Mission Meeting business sessions children weren't supposed to play there either, but I have known children who liked to set off fire crackers there.

Did you know that Mr. Cameron Johnson was a "Southerner"; that Dr. J. T. Gulick was thought, by some, to be under a vow to wear his skull cap night and day except during prayer, and that it was expected that, if he went to sleep during a prayer, so forgetting to replace his cap at the "Amen," he would be struck dead by lightning, for failing in his vow; that there were bears in the Davises' cellar; that the two most important things about the "Depitation's" visit were that Dr. Barton told us the story of the scar on his hand, and taught us how to "blow up the Sultan" with toothpicks; that Dr. Gordon could imitate a whole brass band; and that the reason Mission children are so ignorant of the real history out here, is because they were not allowed to read the newspapers during the Kobe murder case?

I have written enough to prove to you that truly "grown ups" are ignorant folk.

FRANK CARY.

Baikwa Girls' School.

Miss McKowan leaving on furlough, I was asked to come out from America as her substitute in the school. Having been here for only a short time, I feel quite incompetent to write on this subject. However, I will jot down a few things which may be of interest to some.

Quoting from the MISSION NEWS of 1878, we get the history of the founding of this school in a nut shell. "Finally the idea was started of a native school, to be organized, led, and supported by the two churches of Osaka.....The churches, after fully understanding it, took it up, appointed a man (Mr. Naruse) and his wife, of their number, to be at the head of the school, and asked the missionaries to assist with their advice and teaching. Fifteen scholars were enrolled the first day." That was in 1878. In 1917, forty years later, we have the same school in three buildings, with an enrollment of 380 pupils. This year there is an increase of one hundred over last year, and it is expected that the school will still continue to increase. The erection of a new building will be begun next month, with the hope that the girls may enter it by next October at the latest. On account of the tremendous growth of the Osaka population, and the increased desire for education, all the schools of the city are filled to their utmost capacity. The Baikwa this year, for the first time, has picked her students, turning away many. This, therefore, has raised the school's standard of scholarship. The school being called Christian does not seem to affect its popularity. In fact, it seems to help, rather than detract, for it gives the school a better moral standard than ordinary government schools.

Besides the regular *kōtō* department, there are courses open to those who have graduated from any regular *kōtō* school. At present there are only two courses,—*kaseika* (domestic science), and *eibunka* (special English). It is, however, the desire of the principal of the school to enlarge these courses, so as to form a

department which shall eventually be a college. There seems to be a great need for such a girls' college in this city, and it is hoped that not many years will pass by before such a hope is realized.

The religious work of the school continues as usual. Chapel is held every morning for fifteen minutes. Mr. Iba, the principal, and Mr. Yamanaka, the head teacher, assisted by one of the pastors of the city, have charge of Bible study classes; each class meeting once every week. These, while not being compulsory, are attended by practically the whole school. Miss Ward has charge of the Christian Endeavor Society, which includes the students of the first two years. The two upper classes have formed themselves into a body, which is now affiliated with the National Y.W. C.A. This part of my work I enjoy the most, because it brings me into closer touch with the girls, and is the sort of work I prefer. We have organized ourselves, so that we have four officers and five chairmen of committees, which are called the Small Cabinet. This Small Cabinet, together with all the committee members, forms the Large Cabinet. Recently, the girls of our Y.M.C.A. entertained fifty little tots from the Haku-aisha Orphan Asylum, demonstrating that one of our objects is practical helpfulness.

(MISS) AGNES M. ALLCHIN.

Needed—A Christian Music School.

But needed, first, some Japanese Christian music. The only Japanese sacred music I know of, is the chants and masses of the Buddhist temple-servants! As for the Protestant Christian Church, it possesses no sacred music of its own. To be sure, we have the *Sambika* (Union Hymnal), which contains a large number of hymn-tunes, but they are neither Japanese nor, in many cases, sacred. Out of 458 hymn-tunes in the *Sambika*, only one (*Imayo*) is a purely

Japanese melody, one (116) is built up from Japanese motifs, and one (313) is arranged from a Chinese air. The 455 others are purely Western music, which means *foreign* to the Japanese Christian. That Japanese as a whole can be stirred to the depths of their beings by foreign music, is a proposition which I should not like to have to defend. It is the opinion of no less a man than Dr. Tomiogi, director of the Ueno Academy of Music (the only first-class conservatory in the Empire), that Western music may indeed interest (not to say bewilder) the Japanese listener, but does not (except in rare individuals) tug at his heart-strings. Again, the great popularity of No. 313 in the *Sambika* makes one wonder why the Hymnal Committee included only *two* Far Eastern melodies in a "Japanese" hymnal containing 458 hymns!

It is true that Western music is gaining ground in Japan every decade; that school songs, for instance, are set to *Auld Lang Syne*, *Scots Wha Hae*, and *Marching Thru Georgia*; that Sunday-school children take to Western tunes like ducks to water. But the day when the Japanese soul is so perfectly in tune with Western music that it vibrates and thrills with it, will not come in the measurable future. When the Japanese as a whole prefer the rose to the cherry-blossom,—when they prefer parlors littered up with bric-à-brac and furniture, to plain walls and the single flower and *kakemono*,—when they prefer elaborate oil canvasses with strong lights and shadows, brilliant tints, and saturated colors, to soft, mellow, hazy suggestions of distant mountain-tops in the moonlight,—when they prefer long, rugged, complex,—thought-provoking poetry, like Milton's or Browning's, to slender *uta* with a single graceful figure of speech,—then—and not till then—will Western music have become assimilated, indigenous, native.

I will not stop to enlarge upon another point, namely, that the music of the *Sambika* is not only not Japanese, but—much of it—not even *sacred* at all, except

in name. I should define sacred music as music which—irrespective of and dissociated from the words—produces in the listener feelings of religious reverence, exaltation, aspiration, or supplication. Judged by this standard, Palestrina's motets, or the Roman Catholic masses, or the Russian Church music as heard at the Surugadai Cathedral, or the Bach chorales, or the Aves of Gounod, or parts of the best oratorios, such as "Messiah," or "Elijah," would qualify as *sacred* music. But a distressingly large proportion of hymn-tunes in the *Sambika* would not meet this test. (Lest some member of the Hymnal Committee proceed to jump on me all fours, let me parenthesize that the *Sambika* has, we all gladly attest, served a great and useful purpose up to the present, in the Japanese Protestant Church. If the number of tunes in the Oriental style had been 200 instead of 2, I think it would have been still more valuable, but it is true that the Western tunes in themselves possess a certain interest and attractive power thru their very *differentness*. Stories of passers-by being attracted into a church by the novel singing, and thence led into the Christian life are by no means rare.)

As for more advanced Japanese sacred music, in the form of anthems, cantatas, and oratorios,—it is simply non-existent. The Protestant churches lack, not only this sacred music, but choirs to sing it, choir-masters and precentors to lead it, organs to support it, organists to play it, and noble church edifices to house it. Result,—church services which are little more than religious lecture meetings, with hymns, prayers, and notices tacked on before and behind, as per universal custom. Will anyone maintain that our Protestant services are satisfactory from the standpoint of *worshipfulness*? We need a Palestrina to arise and give us a copious flow of new music, which shall be both *Japanese* in spirit and *sacred* in character, and which shall therefore increasingly enrich our somewhat bleak and barren Protestant church services. Such a composer is not made to order: he

happens.* But while we are waiting for him to happen, we can do one definite and practical thing to make conditions favorable for his appearance,—to wit, build a first-class Christian Music School.

Here is my vision—a school building, small, but substantial and *architecturally the most beautiful building of its size in Japan*, standing up on the hill-side just out of Kobe, towards Sumiyoshi, with the mountains behind it and the sea at its feet (Tōkyō already has four good music schools, while Kansai has none, so far as I know); accommodating, say, 100 students, with a dormitory near by, for all the girl students; specializing in organ and part-singing, which would be required of all; having a normal course attached which would fit graduates to become music teachers in the secondary schools of the country; requiring all the students to attend some church (of their own choosing), and to sing in, or lead their respective church choirs; producing somewhat ambitious sacred music at concerts given at the school, and in each of the Big Three Kansai cities (Kobe, Osaka, Kyoto); giving its services freely in any outside church or philanthropic concerts; and turning out a steady stream of graduates thoroly trained in organ (including transposition of hymns to lower keys than they are written in), choir-training, leading of congregational and Sunday-school singing, and teaching of music—vocal and instrumental. These graduates would scatter all over the country as music-teachers, organists, and choir-trainers, and, perchance, wives of who knows how many future pastors,—and so the standard of church music would immediately and steadily rise thruout the Empire.

"Money?" Well, in any really *big* undertaking money is the simplest of all the problems. If such a Christian Music School as I have outlined is *really needed*, if it is thoroly planned for, and if it has the right man to back it and push it and guide it, the money will come—almost of itself. But, to be concrete, I should say the land should be given by Japa-

nese, the buildings and equipment should be raised in America by lectures and literature, salaries of the Director and a small group of Japanese teachers should be guaranteed by the Federated Churches of America, or their Missian Boards, and a very limited number of foreign teachers should be secured from among missionaries already on the field, who could be "loaned" to the school for definite periods by their respective Missions. Once established, the school should be made as self-supporting as possible thru tuition-fees and proceeds from school concerts given annually in the three Kansai cities.

Finally, my vision calls for the opening ceremony of this new Christian Music School to take place about September 10, 1922. What do you think about it?

PAUL ROWLAND.

Field Notes.

Miss Judson reports: "The Night School now numbers 132, including 18 girls, 13 of whom are in the sewing school course. The Girls' School numbers 125 students, 50 of whom are new."

As a part of the National Evangelistic Campaign, services were held in Matsuyama, beginning May 28, with Mr. Miyagawa as the principal speaker.

Rev. Kaku Imai, the well-known Baptist preacher, conducted in May some special, union evangelistic work in Sendai. The results were gratifying. The woman's meeting in the *Kumi-ai* church was spoken of as well attended and inspiring.

Sapporo Church has this year adopted the custom of a church supper (愛餐) the evening of the second Wednesday of each month. The modest repast (fifteen *sen* a cover) is prepared and served in the Sunday-school rooms, by a group of half a dozen women, the responsibility changing each month. After supper follows the regular Bible study for thirty minutes, and then the prayer and

conference meeting. After the supper, May 9, a committee, who, for some weeks, have been studying plans for a parsonage and additional Sunday-school rooms, presented, through Chairman Utsunomiya, a report and plans, calling for the modest estimate of about 750 *yen*. Of this some 500 *yen* was pledged, and partly paid in, before we left the tables. The company of fifty then repaired to the auditorium, where Pastor Ebizawa gave a discerning study (in course) of Jesus' teaching concerning a Sabbath rest, as suggested by the Sabbath controversies of the first paragraphs of Matthew twelve. Then followed the prayer and conference meeting on the topic (fixed from the beginning of the year): The Matron (主婦の訓練). This meeting was conducted, and the subject introduced by the pastor. Ordinarily a layman renders this service. The Matron was likened to the Cabinet in Government, she fulfilling in her one person the duties of the Ministries of Finance, of Household, of The Interior, Foreign Relations, Education, and even sometimes of Agriculture and Commerce. The discussion took a very practical turn; a happy balance was maintained between thought-provoking conference and earnest prayer; and the sixty minutes proved all too short for the expression of the fulness of all hearts. The whole evening was an illustration of the earnest faith, the joyful service, and the fine *esprit de corps* of this central church of Hokkaidō, as it starts on its twenty-first year.

On Founder's Day at Kobe College, a special effort was made to set before the eighty new, and two hundred fifty-five old students, the personalities of some of the pioneers of the school. Miss Dudley, Dr. Davis, and Miss Brown were presented in short talks at the formal exercises in the morning, and at the literary exercises in the afternoon, the students presented Miss Talcott's life dramatized in thirteen acts. What would Miss Talcott's worthy grandmother, who gave her her first interest in

missions, and Mrs. Bowker, the first president of the Woman's Board, have thought if they could have seen themselves impersonated by Kobe College students (not to mention present-day friends, like Mrs. Pettee and Mr. and Mrs. Bell)? But they would not have been displeased, for the presentation was dignified, and the English showed good effort. The student body received an impression it could have gotten no other way, of the facts and the variety of Miss Talcott's life, and school loyalty was stimulated by the presentation of history that embodies an ideal.

Farewell to Home and Scenes of Childhood.

In memory of happy days spent in Japan, this song is dedicated to the children of the Mission, who have said farewell to their home in The Land of the Rising Sun. The first and last stanzas are adapted from "The Highland Emigrant" by A. J. Foxwell.—Kyoto, Japan, June, 1897.

W. L. C.

Oh! may I tarry here no longer?
Must I this pleasant land forsake?
My love is daily growing stronger
For mountain, vale, and quiet lake;
The scenes and pleasures I have known
With passing years have dearer grown.

Dear old Hiei-zan, where in childhood
I've spent many happy hours,
Where oft I've wandered thro the wild-wood.

To gather ferns and lovely flowers;
Where beauties rare of earth and sky
Made summer days fly swiftly by;

And where the Mission gathers yearly
At Kobe College on the hill;—
These scenes that I have loved so dearly,
In memory shall linger still;
Those joyful days that flew so fast,
Oh! are they now forever past?

Far o'er the rolling Western Ocean,
I go, for life-work to prepare,
My heart is stirred with deep emotion,
I know not what awaits me there;
But duty calls me hence away,
And I must say farewell to-day.

Farewell to home and scenes of childhood,

Farewell to friends so dear to me,
Farewell to mountain-top and wild-wood,
Farewell to Kōbe by the sea;
Ah, would that I might linger long
Where life has been a glad some song!

Yet I must not be ever grieving,
A Father's hand is still my guide,
And tho these pleasant scenes I'm leaving,
I know His care will still provide;
The earth is His and He can give
Full recompense for all I leave.

General Notes.

The gratitude of the Mission Church members is due Messrs. Pettee and White for a neat new Manual.

* * * *

"Decoration Day," or "Memorial Day" was observed at Kobe and Yokohama with more than usual interest, in view of our being at war. Rev. G. W. Van Horn, of Osaka, a veteran of the Civil War, made the address at Kobe.

* * * *

The population of Osaka is increasing at the rate of 48,459 each year. The population last year was estimated to be about 1,508,677. If Osaka continues to grow at this rate she will soon be as large as Tōkyō is at present, which has a population of 2,281,421.

* * * *

At the end of last February, there were 13,711 Factories in Osaka. This is an increase of 1,542 over last year. There are 86,240 workmen employed in these factories, an increase of 8,501 over last year. Women employed number

72,868, an increase of 4,328 over the year before.

* * * *

We may state with more than mere personal authority that Kobe College wishes Prof. Paul Rowland would himself start and head the Music School of his prophetic vision. Kobe College would probably be glad to pass over its special music course, to help provide a nucleus with which to start.

* * * * *

The New East is a bilingual magazine started June 1, with high hopes and ambitions, which, the prospectus implies, are on a level with those of the great magazines of the West. The list of subjects and contributors given in the prospectus promises well, and we wish the enterprise success in keeping up to standard set.

* * * *

When, on Saturday afternoon, the Mission went into Committee of the Whole—the invidious joker called it “Hole”—it was interesting to note with what complete abandon, the chairman, that prince of presiding officers, and the audience gave themselves up to the real enjoyment of a quarter hour’s burst of eloquence from the Member from Osaka.

* * * *

By what we regard as an error on the part of Mr. Jencks, mission secretary in 1879, when he recorded the annual meeting of that year as the seventh, and first introduced the custom of numbering the annual meetings, we have been deprived of our rightful privilege of boasting of having past 46 annual meetings without serious casualties. Our Docket Committee this year gave us an excellent docket, but, nevertheless, mist connection by two years, and would thereby go Mr. Jencks one better. The 1872 annual meeting was for the adoption of a Constitution and organization of the Mission, but even if no further business was on the docket, we should vote that one of the most important annual meetings ever held by the Mission.

The argument for a Herculean effort to convert the world to the Christian faith in one generation, because the normal increase in population renders every successive generation a harder task, never impress us as a sound one, likely to spur any thoughtful missionary. Those who champion the argument seem to found on erroneous views of what conversion involves. Dr. Scudder suggested one hopeful outlook for solution of the problem. “I can not resist the conviction that the current Fatherwards of the present-day Christian living, is one great cause of the tremendous set towards a world transformed into the Father’s house. Not to evangelize the world in the sense of preaching the Gospel in the hearing of all men in one generation, but to transform the world into God’s Kingdom by Christianizing, *i.e.*, filling with God, human society, is the sober aim.”

* * * *

Dr. Scudder’s address contained various quotable passages, worthy of second thought on our part. “The day is coming when we are going to get together on the only possible basis of union: God as Father, realized by men as brothers. Jesus laid this down as the only essential, and the Church is sometime bound to become true to its Master in this vital particular”.....“If forty-five years of discipleship have any vital message it is that the substance of Jesus’ teaching and of the Christ-life is giving God his way, letting the Father fill and use his child.”.....“The entire teaching of Jesus may be condensed in the three words, ‘Realize your Father.’ A young child can do this, often does do it, as the history of Christian biography very clearly proves.”.....“Religion is not theology by an eternity of difference.”.....“Religion is an experience; it is the life of God in men.”

* * * *

The poem is by Rev. Wm. Leavett Curtis, of our Mission and husband of another Mission child (Grace Whitney

Learned), who is absent on furlo. The poem was set to music by Mr. Curtis for Florence, Stanley and Marion Allchin to sing at Mission Meeting, Kobe College, July, 1897, and the cover contains a fine picture of Benkei Spring, Hieizan, and a picture, "Kobe College on the Hill," valuable historically, as it shows the beautiful old grounds as they were in the days referred to by Mr. Cary in his article. Alas! that it was ever necessary to disturb them and sacrifice esthetics to utility. What a procession of happy memories, what a gallery of friends' faces, these two pictures create! And the Hieizan part is enforced by a frond of maidenhair fern and sprigs of selaginella. It's worth a dollar for a five minute look at this cover, and we offer a ten minute view at three dollars, and longer periods at increasingly proportional rates, for a *zazen* process will net the beholders incalculable pleasure.

* * * * *

The Times (London) on April 20, had an interesting account of the great program to be carried out that day at St. Paul's—a dedicatory service on "America Day," when the royal family and the American Ambassador were each to go in separate processions thru the streets to the Cathedral where a solemn service was held, at which our American Bishop Brent (Philippines) preached a rousing patriotic sermon, and at which Julia Ward Howe's "Battle Hymn of the Republic," and Francis Scott Key's "The Star Spangled Banner" were sung, along with "O God, our help in ages past." The Lord's Prayer, Ps. 46, 144, and Is. 61:1-9, the Apostles' Creed, and special prayers suitable for the occasion, formed parts of the exercises. The stars and stripes were flown from public and private buildings, and, with the Union Jack, floated (25 feet of American bunting) over Victoria Tower of the Houses of Parliament. Hawkers in the streets, covered all over with small U.S. flags, sold them to citizens. Let us be thankful that Britain and

America are drawing very closely together. Suffering soldiers sympathies.

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Mission meeting this year, though long, was too short to take all actions desired. The following votes of thanks, are recommended: To the Arima weather clerk, who even outdid his usual favoritism for the American Board Mission, by providing nothing more in the line of rain than one thunder shower; to the comprehensive Docket Committee, whose tireless energy not only created a new committee (for the first time in years), but also set two committees to work on the same problem; to the Entertainment Committee for a delightful evening of relaxation from mission problems, and to its chairman, who conducted the program with the fascinating garb and guise of a bargain dealer, whom we need not hesitate to call a shoeny, and who revealed unsuspected capacities, both in himself and in others; to the voters, who carried through the business, whether or not they were "on the fence with both feet on one side" (as one gentleman is said to have been), but especially to the one who elected one-half of the Committee *Ad Interim* single-handed, by getting in a vote just in time to prevent the collecting of the second ballot; to the Club Committee, who furnished us draft-screens for the chapel, and better bread, and a more varied menu than usual; and, in short, to the Growlers, who all stayed away!

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The opinion has been expressed that the older missionaries do not need "teachers' salary," and should not be allowed it. Needless to say, this is a view which we do not expect the experienced foreign secretaries at Boston to approve, and which we are surprised that anyone should express, if he knows the well-nigh inestimable value a teacher frequently is to our missionaries oldest in service—to all grades, from oldest to youngest, to those comparatively ignorant of the vernacular and to those most learned in it. Indeed,

beyond the mere acquisition of a working knowledge of the language, the more at home one is in the vernacular the greater his knowledge of how best to use a teacher, and the greater his ability to secure the largest and most valuable results from one, to help the missionary in his work. We hazard no guess when we assert that the ablest men and women in our Mission, at work in the Japanese language, either do, or might, increase their usefulness and influence very notably, by the use of a teacher at least one hour a day, as many days in the year as possible. There is one of our older (in service) members, who has a wide influence and extensive usefulness, but he spends a *very* large sum for one, or more, teachers, and while all who know him, would agree that he would be a valuable missionary if his teachers were cut off, yet he himself would be the first to admit that the loss of his teacher would curtail his usefulness and influence a good fifty per cent.

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This number of MISSION NEWS is a memorial of the time when the contributors are all in Japan together; before another month passes the charmed circle will be broken, and this same company of Mission children will never all be in Japan at any one time in future. The Mission children grownups now in Japan are, besides our contributors: Mrs. Wm. King (Ilsie Atkinson), Yokohama, Mrs. Chas. Reifsnider (Mary Duke Gordon), Tokyo, Mrs. J. D. Abell (Vesta Atkinson), Kobe, Mrs. Chas. Woodrough (Kate Gulick), Kumamoto, Mrs. Chas. Wheeler Iglehart (Florence Stratton Allechin), Sendai, Mr. John Merle Davis, Tokyo, and Mr. Chas. Whittlesey Atkinson, Kobe. Mr. King is in business; Mr. Reifsnider is in educational work for the American Episcopal Mission; Mr. Abell is acting agent for the Canadian Pacific Steamship Company; Prof. Woodrough is an expert employed in a Japanese higher technical school; Rev. Mr. Iglehart is in missionary service for

the American Methodist (North) Mission; Mr. Davis is Y.M.C.A. Secretary; Mr. Atkinson is manager of the Standard Oil Company branch at Kobe. It would be interesting to give a biographical paragraph about each of our contributors, after the manner of some of the *other* magazines of international reputation, but we must content ourselves by stating what these Mission children are doing. Mrs. Olds (Genevieve Woodbury Davis) is in mission work at Niigata, as her article abundantly proves; Miss DeForest is principal of Kobe College and Academy, with 335 students and various departments; Prof. Paul Rowland has been instructor of English in the Tōhoku (government) University, at Sapporo since September, 1914, but we understand that he contemplates entering the army soon; Rev. Frank Cary is a member of our Mission at Tokyo; Miss Cary is a teacher at the Dōshisha, but expects to join our Mission for work at Osaka; Miss Allechin, after a year's teaching at the Baikwa, Osaka, may soon go to New York for further study in music; Mrs. Beam (Florence Cozad Newell) with her husband, soon expects to enter our Mission; Miss Rowland has been teaching in two government boys' schools of high school grade, at Sapporo.

Personalialia.

I say! Mrs. Pettee!! *P'm* a live wire, too!!!

Miss Louise Bell Allechin is completing her junior year at Vassar College.

Miss Nellie Esther Goldthwaite was among our welcome guests at Arima.

Miss Marion Frances Allechin has been serving as physical instructor in Rye Seminary, Rye N.Y., this past year.

Born to Mrs. C. F. Woodrough (Katharine Gulick) at Kumamoto on June 1, a daughter, Shimako Anne.

Rev. Toraji Makino, as representative of the *Kumi-ai* Church, and Mrs. Makino, spent a few days with us at Arima.

Rev. Marion Ernest Hall and family

are to reside at Tottori for the coming year, during the absence of the Bennetts.

Rev. Jerome Crane Holmes and Mrs. Holmes, with little Jerome Jr., were at Kobe over Sunday after Mission Meeting.

Some members of the Mission may be glad of Mrs. Marcia Bliss Ufford's address: 240 Norfolk St., Dorchester, Mass.

Rev. Tasuku Harada, D.D., brought Mr. S. S. McClure, the N.Y. publisher, to Arima, to both of whom our thanks are due.

Mrs. Helen Francke spent a few days in May, in Matsuyama, and was "game" to take in all that she came to do, even Dogo!

Rev. Paul Waterhouse, of the Omi Mission, and brother of Miss Waterhouse of our Mission, attended our annual meeting as guest.

Rev. and Mrs. Watts O. Pye, of Fenchow, in our North China Mission, called at Kobe, May 27, on their way home for furlo, by the *Venezuela*.

Mr. Paul Rowland has resigned his professorship at Sapporo, and plans to sail for America by the *Empress of Russia*, leaving Yokohama about July 12.

Rev. Morton Dexter Dunning is to sail by the *Shinyo Maru*, leaving Kobe about June 29, for America, to bring his family to Japan a few weeks later.

Matsuyama, in May, had the pleasure of a week's visit from Rev. E. W. Thwing, who gave many addresses in his "Hawaiian Japanese," as he calls it.

Rev. Henry James Bennett and family plan to leave Kobe about June 26, by the *Ecquador*, for furlo. 5303 Main St., Germantown, Penn., is where you'll find them.

Rev. Kenneth Stanley Beam, who graduated from Oberlin Theological Seminary this month, is expected to arrive in Japan about the "Glorious Fourth," to join our Mission.

Mr. Murray Buxton, it was learnt on May 27, received the Military Cross for bravery. Details of his severe wound have not come to hand, but wires assure that he is getting on well.

Mrs. Helen Francke was one of our

delightful guests during mission meeting. She has gone to Chosen and China to visit mission fields there, and we hope to see her in Japan again, later.

Mr. Louis Leverett Davis is Mining Engineer, in The Bardane Company, a firm of Electrical, Mining, Chemical, and Mechanical Engineers, in Denver, Colorado. Their office is at 911-915 Foster Building.

Mr. Polhemus Lyon and Mrs. Lyon finally secured passage on the *Venezuela*, and left Yokohama on the 30th ult. Their home address will be: Glen Ridge, N.J., fourteen miles out of New York City.

Miss Agnes Manford Allchin expects to sail for the United States, via Vancouver, by the *Empress of Japan*, leaving Yokohama about July 27. Miss Allchin plans to pursue further musical studies at New York City, if she sails.

Mr. Stanley Danforth Allchin is still living in Buenos Aires, Argentine, where he will remain until the war is over. He has gone into business for himself, besides keeping up the agency for William H. McElwain Shoe Co.

Miss Madeline Clara Waterhouse visited Kobe after Mission Meeting. She has been transferred from Tottori to the Doshisha Girls' School, Kyoto, where she has been attending to some necessary repairs in preparation for residence and work from September.

Mrs. Florence Allchin Iglehart and family arrived at Yokohama by the *Shinyo Maru*, May 25. They have been in the United States on a year's furlough, and were located during that time, in Baltimore, Maryland. They are to be permanently located in Sendai.

Mrs. Masazo Yonezawa, wife of the pastor of Kobe Church, with her daughter, Miss Tazu Yonezawa, graduate of our Kobe Academy last March, attended our annual meeting, and Miss Yonezawa expects to start for America with the Bennetts, on the *Ecquador*, about June 26 from Kobe.

Rev. Chas. Lysander Storrs and Miss Mary Merrick Goodwin were married

Apl 9, at Shaowu, Fukien, China. Mr. Storrs has been a member of our Foochow Mission since 1904, and is well known by some of our Mission, who will recall his visits to Japan on several occasions, with one summer at Karuizawa.

Mrs. Frances Hooper Davis has presented a copy of Mr. Merle Davis' life of his father, "Davis Soldier Missionary," to the Mission Library Association. There are books by Dr. Atkinson, Dr. Gordon, Dr. Cary, and others, which would grace the shelves of the Library, and the Librarian has recently provided abundant shelf-room: *Verbum sap?*

Rev. O. H. Gulick has presented the Mission Association Library with bound volumes of the first four volumes of the *Shichi Ichi Zappō*, the first religious weekly ever published in Japan. Evidence of Mr. Gulick's well-known thoroughness and painstaking labor is abundant all thru the volumes. Interleaved English synopses of the issues make it easy to see what the nature of the contents was.

Mr. John Starr DeForest has sold his bungalow in Franklin Park, Va., and built a new home in the suburbs of Washington, D.C., at 6,017—33rd St., N.W. His work continues at the Weather Bureau. He recently had an accident on his motor cycle, when an auto-truck turned a sharp corner without signal, and ran into him. Fortunately the injury to his leg proved only temporary.

Miss Margarita Ford Moran, of the American Baptist Telegu Mission, South India, and a sister of Rev. Sherwood Ford Moran, of our Mission, at Tokyo, was a welcome guest at our annual meeting. She was on her way home for furlough. We were pleased to have her commune with us at the observance of the Lord's Supper on Sunday. Her merry laugh and sunny smile will insure our remembering her, all right.

Letters from Clara Davis Bridgman at Colombo, tell of a comfortable trip so far on their long journey to Johannesburg. The *Miyazaki Maru* left Cape Town May 8, for England, and was sunk by a German submarine, in the

English Channel. This was the steamer on which the Bridgmans sailed and, altho' no letters have yet been received from Africa, they must have reached Delagoa Bay in safety.

Mr. Franklin Humphrey Warner and Mrs. Warner, whose visit to Japan in February we all remember so pleasantly, and whom we hope to see here again, are busy not only with the usual claims upon their time, but with missionary addresses. Mr. Warner up to the end of April had spoken at nine formal meetings, and both he and Mrs. Warner then had dates ahead. "Our trip has been a tremendous inspiration to us, and we have plenty of material to throw back at other people."

Mr. Hilton Staples Pedley has been using his musical talent to good effect, having been three years as pianist and singer with Montgomery and Stone, America's famous musical comedians. This summer he is to be singing with a company in Elmira, N.Y. In the fall he may go in with Stone's company, temporarily disbanded through the death of Montgomery; or he may take a position as organist in New York, with opportunities for teaching, accompanying, etc.

Rev. Doremus Scudder, D.D., and Mrs. Scudder, attended our annual meeting, and the Doctor gave us a good address on a "Present Day Religious Trend." Dr. Scudder was a member of our Mission from Feb. 4, 1885 till Sep. 21, 1889, and again spent a good part of a year in Japan in 1902 studying the Japanese emigration problem with reference to Hawaii. He was ordained at Kobe, June 17, 1885, to which he referred in his address at Arima as the time when he didn't meet all expectations by his views on inspiration. It was good to have the Scudders with us, and most pleasant to have them become associate members of our Mission Church.

Helen Davis Chandler writes from Tientsin, May 22, of terrific heat, which made it impossible for her to stay longer with little Harlan in Tientsin. They spend the summer at Peitaiho. As the English would say, "Fancy" mankind

wilting down at Tientsin, only less than a week's journey from Kobe, while in Japan, on the morning of May 24, while walking to the Arima waterfall before breakfast, we actually put both hands into our pockets to warm up our hands which were uncomfortably cold. But, then, the newspapers have been telling for some time, that the politicians have been having a hot time in China. It begins to look as if the Japanese politicians were creating heat for Japan by the proposed High Diplomatic Council.

Mrs. S. C. Bartlett (Fanny Slater Gordon) wrote from Peace Dale, R. I., May 2: "Gordon has set out for six months' service in France, as driver of a Red Cross ambulance, and Colcord, who has escorted him to New York, is going to the training camp at Plattsburg next week. Bob and Donald are drilling with the Scouts, and we have quite a garden plot ploughed and harrowed, hoping to raise something to eat and share. Last week Donald spent a night at the Life-saving Station, at Point Judith, and a few weeks ago he spent the day visiting Newport, going over with a school friend on a bicycle. The searchlights squirt about our sky at night, and keep our minds on the business in hand, if we are ever off our guard. We have just read Dr. Davis's life, and it is a good book for boys to read in war time."

Captain Luke Bickell, of the Baptist Mission's *Fukuin-Maru*, or Gospel Ship, in the Inland Sea, died at the residence of Rev. Robert Austin Thomson, D.D., Kobe, May 11, of peritonitis, after an illness of some two weeks, and the funeral was held at the Baptist Church on "Church St.," Kobe, May 13. Capt Bickell had paratyphoid and inflammation of the bowels in March, but, tho weak, he held a series of meetings in several sections of his island work in April, and came to Kobe near the end of that month for a slight operation, which accentuated his weakness. The uniqueness of his work and of his adaptation to it, renders his loss unique. He was, in many ways, providentially

fitted for his work, and was intensely devoted to it. While he had an extensive parish, his methods of work were intensive, handpicking. His loss to Christian work is great, and we extend heartfelt sympathy to the Baptist Mission in their peculiar loss.

Rev. Claude Milton Severance, member of our Mission from Oct. 19, 1890 till Aug. 20, 1895 at Tottori, Tsu, and Kyoto, lives at 8684 Bay 21st St., Bath Beach, Brooklyn, N.Y. with his wife and three children. For about five years he supplied as acting pastor under Methodist Protestant auspices, various churches in Penn., N.Y., and N.J., and returned to Brooklyn last October. At Pleasantville, N.J., he added 64 members in two years, and the church cleared off several hundred dollars of debt. His ministerial standing is still with the N.Y. City Association, as it has been for 17 years. He is working in an office five afternoons a week, and working at three missions. Mrs. Severance sings and gives vocal lessons. Claude Jr. was 14 in January and leads his class in 8th grade. The *N.Y. World* said that he won a silver medal for the longest broad jump on May 8, at the Athletic Grounds. Walter will be 12 in August, and Minnie is 6½—both in school. Mr. Severance often meets Jas. W. Doughty, Presbyterian, formerly of Hiroshima [said to have been more of a naval expert than missionary]. Mr. D. lives at Williams Bridge, N.Y. City.

Mrs. W. B. Pettus (Sarah Lydia DeForest) writes of a reception given by President Li Yuan Hung, of China, to the Language School at Peking, of which Mr. Pettus is director. Mr. Pettus arranged for this audience through the son of Minister Wu Ting Fang, who is said to do much of the work of Foreign Affairs for his father, and who is a fellow-mason with Mr. Pettus. "We wandered through the grounds first. There is a large lake that we skirted, and then crossed the bridge, over on to an island, where the last emperor was imprisoned and died. Then we were taken to the

audience hall where the President walked out and greeted us graciously (a short, stout man in khaki uniform), Dr. Goodrich making the speech for the school. We saw him five minutes or less, and then had tea and cake—two huge tables being spread with foreign cakes, and we partially helping ourselves, as we would do at a foreign affair. Then there were more halls to visit, one with the old throne in it, and many pictures of former emperors life-size. The palace and grounds as a whole are distinctively Chinese, much being made of the Chinese artificial rock-gardens—and, of course, of paved-court architecture. But inside the big reception hall, they use foreign carpets and have foreign radiators.”

Jerome Dwight Davis wrote from Tashkent, Turkestan, Russia in April: “It is almost impossible to make plans in time of war. The great probability is that I shall not return to America, via Japan this summer. I have received permission to help the Russian soldiers, something I have longed to do ever since coming to Russia. I am trying to do for them what the Y.M.C.A. has long ago done for the English and French soldier at the front, namely erect small club rooms with reading tables, writing tables, tea rooms, etc. Two moving picture machines have already been given to them. We have already started two clubs for the Russian soldiers, one in the First and the other in the Second Regiment. When one realizes that the Russian soldier only receives wages of 75 kopecks, which is equivalent to 35 cents, or less, a month, you can realize how much they appreciate this work. It is getting warm and summer is here now. As the time goes by, it becomes harder to stay away from America and all my friends. Since coming to Turkestan a year ago, I have only seen Americans on my one trip to Petrograd, and when the American Consul was here for a few days. Nevertheless, now that I know a few Russian people and can speak a little, it seems more like home here.”

On May 29 at the Tokyo School of Foreign Languages the Board of Directors of the Japanese Language School, held a memorial meeting for the late Prof. Frank Müller, head of the School, who past away at Tacoma, Wash., April 19. Prof. N. Murakami, a graduate of the Dōshisha in the old days, and now principal of the School of Foreign Languages, as President of the Board, presided. After worthy tributes to Prof. Müller by Baron Yoshiro Sakataui, Rev. J. F. Messenger, in behalf of the missionary students, and by Prof. Wm. Geo. Smith, Rev. S. H. Wainwright, D.D., delivered a long address, highly appreciative of our lamented friend. Born in England, educated in America, performed his life-work in Japan, and died when he had barely reached the shores of America, is a brief summary of fifty-four years of life—the life of a remarkable man, who left his imprint for good on all with whom he came in contact. An Episcopalian by early association, there was none of the very common Episcopalian narrow sectarianism about him, and unless one was curious to learn his denominational preference, or discovered it accidentally, one never found out that he was anything but a Christian of a most enviable type. We knew him, but could not claim him as intimate friend, yet in little ways he was more friendly to us than many more intimate friends. For example, shortly before he started for America he took a trip to Kyushu, hoping it would improve his health. He did not call on us, but he *did* send an apology for not doing so, which touched us keenly at the time. When he started for America he sent us a farewell message, full of hope for his speedy return in the autumn. These are little things, yet they are indices of the man's thoughtfulness and friendship for those even with whom he was not specially intimate. We had not known him long, before we came to highly prize his most sterling worth. Mrs. Müller's address is: 630 North L. St., Tacoma (XX. 6).

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